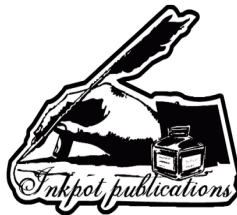


FORTY HADITH ON SEEKING KNOWLEDGE

Compiled by

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"The heart's obtainment of knowledge is like the body's obtainment of nourishment from food. So just as the bodies feel the effect of food and drink, the hearts feel the effects of that which they are fed from the types of knowledge and sciences, which is their food and drink."

"There isn't any doubt about the reality that the pleasure of 'ilm is the greatest pleasure, and it is the only pleasure that remains after death and benefits a person in the hereafter. It is the pleasure of having knowledge of Allah and acting thereupon, and this is the belief in Allah."

Shaykhul-Islam Ibn Taymiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praises belong and are due to Allah, alone. May blessings and salutations be sent upon the Messenger of Allah, and upon all of his family members and companions...

As to what follows:

It is well known to all- the learned and the laymen-the virtue of beneficial knowledge and the superiority of its people. Beneficial knowledge is the weapon of the scholar and the provision of the caller to Allah.

Beneficial knowledge is the key ingredient to all success in this life and the next. It is the criterion that the earnest believer uses to distinguish between the truth and falsehood, the honest and the liar, between virtue and vice. Beneficial knowledge is the tool essential in worshipping Allah correctly and it is surely a way of obtaining Allah's good pleasure. Without proper knowledge you can neither pray nor fast, pay Zakat nor perform a valid Hajj. Without

beneficial knowledge it is impossible to learn of the halal and the haram and thus act accordingly.

The virtues of knowledge, the excellence of seeking it and the superiority of the '*ulema*' are countless in the Qur'an and ample in the authentic prophetic hadiths. As for the statements of the pious predecessors and their followers and disciples up to this day, then entire volumes can be filled which would cover walls of libraries.

This is a simple compilation of the forty prophetic hadith that I have selected for myself firstly and for the dear readers – my brothers and sisters in Islam secondly. I have tried my best to keep the book in the simplest and easiest form possible.

I have made the English translation of Mishkat al-Masabih by James Robson as my default translation, therefore all translation of the hadiths are quoted there from unless stated otherwise, or unless I decided to use my own translation where I see it to be more suitable.

As for the wordings of the hadiths, then if the hadith is found in al-Bukhari and Muslim, I chose to quote

the wording of Muslim – unless stated otherwise -, for reasons that cannot be explained in this brief introduction.

I have made brief reference to some of the books of the al-Albani the Great, and *al-Jami' as-Sahih mimma laysa fis-Sahihayn*¹ of the hadith master of Yemen, shaykh Muqbil al-Wadi'ee, may Allah's mercy be showered on them all. I have not referenced other books of the scholars of the past and or present who declared those hadiths to be sound or weak for the purpose of simplicity and ease for the everyday reader.

I cannot forget to give my special thanks to the following brothers: Hanif Fouse – my valued friend and student- , Bilal Hinson - my elder - and Zakareeya Baksh - my young apprentice - for their proofreading and editing of the book. I ask Allah to increase them all in success and guidance.

Anything that is correct and sound in this humble effort is only from the bounty and mercy of Allah, the Exalted, and if you find any mistakes then don't be

¹ I have also benefited many chapter headings from this source.

stingy to your brother in Islam by sending him sincere advice to fix those errors.

I ask Allah to make it sincere and genuine for Him and Him only...

Written by the poor slave of Allah

Abu Ramlah Muhammad Ibn Muneer 'Abdul-
Hameed al-Madani al-Amriki

May Allah help him

The Prophet's city, al-Madinah , K.S.A.

Al-Muharram/3/1435 A.H.

11/7/2013 C.E.

Seeking beneficial knowledge is a means of glad tidings from Allah

1) - Mu'awiyah Ibn Abi Sufyan رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ، وَاللَّهُ يُعْطِي».

"Whoever Allah wants good for He grants him understanding of the religion. I am merely a disseminator and Allah is the actual One who gives."

This hadith has been collected by al-Bukhari¹ and Muslim, and the wording belongs to the latter.²

¹ (No. 71).

² (No. 1037).

The excellence of knowledge

2) – Ibn 'Umar رضي الله عنهما mentioned that he heard Allah's Messenger ﷺ saying,

«بَيْنَا أَنَا نَائِمٌ، أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرَّيَّ
يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ» قَالُوا:
فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

"While I was asleep I was brought a jug of milk and drank until I could see what I was drinking coming out of my nails. Then I gave what remained to 'Umar Ibn al-Khattab." The Prophet was asked how he interpreted the dream. He told them that, "It means knowledge."

This hadith has been collected by al-Bukhari¹ - whom the wording belongs to - and Muslim.²

¹ (No. 82).

² (No. 2391).

*The obligation of seeking knowledge upon every
single Muslim*

3) - Anas Ibn Malik رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ».

"Seeking knowledge is an obligation for every Muslim."

This hadith has collected by Ibn Majah¹ and others.²

¹ (No. 224)

² See: *Sahih Ibn Majah* of shaykh al-Albani. The experts of hadith differ on the authenticity of this hadith, but there lies no difference on the validity and soundness of its meaning that is clearly supported in countless other texts from the Qur'an and the authentic Prophetic Sunnah; and Allah surely knows best.

For who and what are you seeking knowledge?

4) - 'Umar Ibn al-Khattab رضي الله عنه reported Allah's Messenger ﷺ as saying,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

"Deeds are to be judged only by their intention, and an individual will receive only what he/she intended. So if one's emigration is to Allah and His messenger, his emigration will be considered as for Allah and His Messenger; and if one's emigration is to a worldly end at which he aims, or to a woman whom he marries, his emigration will be considered for that which he emigrated."

This hadith has been collected by al-Bukhari¹ and Muslim.²

¹ (No. 1).

² (No. 1907).

*The fruits of your lack of sincerity in seeking
knowledge*

5) - Abu Hurayrah رضي الله عنه reported Allah's Messenger ﷺ as saying,

«إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأُتِيَ بِهِ
فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ
حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ:
جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي
النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ
فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ، وَعَلَّمْتُهُ
وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ:
عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ
فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ،
وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ:
فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا

إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ
جَوَادٌّ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي
النَّارِ».

"The first person to be judged on the Day of Resurrection will be a man who died as a martyr. The martyr will be brought forward, and after Allah has reminded him of the favors He showed him and the man acknowledges them, He will ask, 'What did you do to show gratitude for them?'

The man will reply, 'I fought in your cause till I was martyred.' Allah will say, 'You lie. You fought that people might call you courageous, and they have done so.'

Command will then be issued about him, and he will be dragged on his face and thrown into hell. Next a man who has acquired and taught knowledge and read the Qur'an will be brought forward, and after Allah has reminded him of His favors He showed him and the man acknowledges them, He will ask, 'What did you do to show gratitude for it?' The man will reply, 'I acquired and taught knowledge and read the Qur'an for Your sake.' Allah will say, 'You lie. You acquired knowledge that people might call you learned, and you read the Qur'an that they might call you a reciter, and they have done so.' Command will then be

issued about him, and he will be dragged on his face and thrown into hell. Next a man whom Allah made affluent and whom He has given all kinds of property will be brought forward, and after Allah has reminded him of the favors He showed him and the man acknowledges them, He will ask, 'What did you do to show gratitude for them?' The man will reply, 'I have not neglected to give liberally for Your sake to all the causes approved by You for this purpose.' Allah will say, 'You lie. You did it that people might call you generous, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into hell."

6) – He – Abu Hurayrah - رضي الله عنه also reported Allah's Messenger ﷺ as saying,

«مَنْ تَعَلَّمَ الْعِلْمَ مِمَّا يُبْتَغَى بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا؛ لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ».

"If anyone acquires knowledge, which should be sought for the Face of Allah, but acquires it for the sole reason of acquiring some worldly advantage, he will not smell the fragrance of paradise on the Day of Resurrection."

This hadith has been collected by Abu Dawud¹ and Ibn Majah.²

¹ (No. 3664)

² (No. 252); see: *Sahih at-Targhib* (1/25 No. 105).

The superiority of learning the sciences of the Qur'an

7) - 'Uthman Ibn 'Affan رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

"The best of you are those who learn and teach the Qur'an."

This hadith has been collected by al-Bukhari. ¹

¹ (No. 5027).

The nobility of the students of Hadith

8) - Zayd Ibn Thabit رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«نَصَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا، فَحَفِظَهُ حَتَّى يُبَلِّغَهُ».

"May Allah brighten the face and bring immense joy to a man who hears from me a hadith, memorizes it, and then passes it on to others."

This hadith has been collected by Abu Dawud. ¹

9) – Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ was once asked, O Messenger of Allah! Who will be the happiest person, who will gain your intercession on the Day of Resurrection? The Messenger of Allah ﷺ said,

«لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنَّ لَا يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ
أَوَّلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ: أَسْعَدُ النَّاسِ

¹ (No. 3660); consult *Sahih Sunan Abi Dawud*.

بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ،
أَوْ نَفْسِهِ».

"O Abu Hurayrah! I knew for sure that you would be the first person to ask me about this because of what I have seen of your eagerness to learn hadith. The happiest person to have my intercession on the Day of Resurrection will be the one who says, La ilaha illallah, sincerely from his heart."

This hadith has been collected by al-Bukhari¹

¹ (No. 99).

The paramount status of the 'ulema

10) – Kathir Ibn Qays told how, when he was sitting with Abu Darda' in the masjid of Damascus, a man came to him and said, "Abud-Darda', I have come to you from the town of the Messenger for a hadith I have heard that you relate from Allah's messenger. I have come for no other purpose." He replied that he had heard Allah's messenger say,

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ، وَمَنْ فِي الْأَرْضِ، وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا، وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ».

"Whoever travels on a road in search of knowledge Allah will cause him to travel on one of the roads of paradise, the

angels will lower their wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for him. The superiority of the learned man over the worshipper/monk is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the prophets who leave neither dinar nor dirham, leaving only knowledge, and he who accepts it accepts an abundant portion."

This hadith has been collected by Abu Dawud¹, at-Tirmidhi² and Ibn Majah.³

¹ (No. 3641) along with *Sahih Abi Dawud*.

² (No. 2682).

³ (No. 223).

The death of the 'ulema; a true tragedy

11) - Abdullah Ibn 'Amr Ibn al-'Aas رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

"Allah does not take away knowledge by snatching it suddenly rather, He removes it by through the death of the learned. When He leaves not a single learned man, the people will take ignorant men as leaders. Questions will be presented to them, they will pass judgment without knowledge, going astray and leading others astray."

This hadith is agreed upon and the wording belongs to Muslim. ¹

¹ Al-Bukhari (No. 100), Muslim (No. 2673).

The disappearance of true knowledge

12) - 'Auf Ibn Malik رضي الله عنه reported,

«بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ذَاتَ يَوْمٍ، فَنَظَرَ فِي السَّمَاءِ، ثُمَّ قَالَ: " هَذَا أَوَانُ الْعِلْمِ أَنْ يُرْفَعَ "، فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ زِيَادُ بْنُ لَبِيدٍ: أَيْرُفَعُ الْعِلْمُ يَا رَسُولَ اللَّهِ وَفِينَا كِتَابُ اللَّهِ، وَقَدْ عَلَّمَنَا أَنْبَاءُنَا وَنِسَاءُنَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ كُنْتُ لَأُظَنُّكَ مِنْ أَفْقِهِ أَهْلِ الْمَدِينَةِ "، ثُمَّ ذَكَرَ ضَلَالَةَ أَهْلِ الْكِتَابَيْنِ، وَعِنْدَهُمَا مَا عِنْدَهُمَا مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَلَقِيَ جُبَيْرُ بْنُ نُفَيْرٍ شَدَادَ بْنَ أَوْسٍ بِالْمُصَلَّى، فَحَدَّثَهُ هَذَا الْحَدِيثَ عَنْ عَوْفِ بْنِ مَالِكٍ فَقَالَ: صَدَقَ عَوْفٌ، ثُمَّ قَالَ: " وَهَلْ تَدْرِي مَا رَفَعَ الْعِلْمُ؟ " قَالَ: قُلْتُ: لَا أَدْرِي. قَالَ: " ذَهَابَ أَوْعِيَّتِهِ ". قَالَ: " وَهَلْ تَدْرِي أَيُّ الْعِلْمِ أَوَّلُ أَنْ يُرْفَعَ؟ " قَالَ: قُلْتُ: لَا أَدْرِي. قَالَ: " الْخُشُوعُ، حَتَّى لَا تَكَاذُ تَرَى خَاشِعًا ».

"One day we were sitting in the company of the Messenger of Allah and he suddenly turned his eyes to the sky and said, 'This is a time when knowledge will be taken away

from." An Ansari man named Ziyad Ibn Labid asked, 'Will knowledge be taken away from us even though we have the Book of Allah which we have taught our children and our women?' 'I once deemed you to be one of the most learned men of Madinah,' the Messenger told him and then went on to expound on the how the People of the Scriptures went astray even though they had Allah's revealed books in their possession. The narrator – Jubayr Ibn Nufayr – then came across another companion – Shaddad Ibn Aus – sitting in the prayer area and he – Jubayr went on to tell him about the hadith that 'Auf Ibn Malik told him. "'Auf has spoken the truth,' He told him. 'Do you know what the taking away of knowledge is?' asked Shaddad. 'I don't know,' replied Jubayr. 'It will be taken away through the by the death of its carriers,' 'Do you know the first type of knowledge that will be taken away?' Jubayr replying in the negative was then told, 'It is khushu', and it will be taken away so rapidly you will hardly encounter a man who still has it."

This hadith has been collected by Ahmad ¹

¹ (No. 23900). See *Al-Jami as-Sahih mimma laysa fis-Sahihayn* (1/52).

*The similitude of those who combine between
learning and teaching*

13) - Abu Musa al-Ash'ari رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى، وَالْعِلْمِ كَمَثَلِ
غَيْثٍ أَصَابَ أَرْضًا، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتْ الْمَاءَ
فَأَنْبَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أُمْسَكَتِ
الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ
طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا،
فَذَلِكَ مَثَلُ مَنْ فُقِدَ فِي دِينِ اللَّهِ، وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ
وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي
أُرْسِلْتُ بِهِ».

*"The guidance and knowledge that Allah has sent me with
is like abundant rain which fell on some ground. Part of it
was good, so it absorbed the water; it brought forth
abundant vegetation and herbage. Likewise there were some*

bare patches of land which retained the water. Allah made this water a benefit to men, for they drank, gave drink and grazed their animals. But some of it fell on another portion which consisted only of hollows which could not retain the water or produce herbage. The aforementioned is an example of the one who becomes versed in Allah's religion and benefits from the message entrusted to me by Allah, for he has learned himself and taught others as well. This is also an example of the one who does not show any regard to learning Allah's religion nor teaching it to others and does not accept Allah's guidance with which I have been sent."

This hadith has been collected by al-Bukhari¹ and Muslim and the wording belongs to the latter.²

¹ (No. 79).

² (No. 2282).

Seeking refuge in Allah from knowledge that does not benefit

14) - Zayd Ibn Arqam رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ،
وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

"O Allah, I seek refuge in You from knowledge which does not benefit, from a heart which is not submissive, from a soul who's appetite is insatiable, and from a supplication which is not answered."

This hadith has been collected by Muslim. ¹

¹ (No. 2722).

The great harm and danger of the imposter 'ulema

15) - Abu 'Uthman an-Nahdi reported: I was sitting at the pulpit of 'Umar Ibn al-Khattab رضي الله عنه as he delivered a sermon to the people. Among the things he mentioned was: I have heard the Messenger of Allah صلى الله عليه وسلم saying:

«إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ كُلِّ مُنَافِقٍ عَلِيمٍ
اللِّسَانِ».

"The worst thing that I fear upon this nation is every eloquent knowledgeable hypocrite."

This hadith has been collected by Ahmad¹ and others.

2

¹ (No. 143, 310)

² Consult *As-Sahihah* of shaykh al-Albani (3/11 No. 1013) and *Al-Jami as-Sahih mimma laysa fis-Sahihayn* of shaykh Muqbil Ibn Hadi (1/34), may Allah's mercy be showered on them all.

Seeking knowledge is a way to paradise

16) - Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ فِيهِ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

"Whoever removes one of the anxieties of this world from a believer, Allah will remove one of the anxieties of the Day of Resurrection from him; whoever smoothes the way for one who is destitute, Allah will smooth the way for him in this

world and the next; and whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the next. Allah will help His servant as long as the servant helps his brother. Whoever pursues a path in search of knowledge, Allah will thereby make-easy for him a path to paradise. No people will ever gather in one of the houses of Allah to recite Allah's Book and study it together except that calmness will descend upon them, mercy envelop them, the angels will surround them, and Allah will mention them among those who are with Him. And whosoever's actions are too slow will not be sped up by his ancestry."

This hadith has been collected by Imam Muslim.¹

¹ (No. 2699).

Seeking knowledge is a means of sustenance

17) - Anas Ibn Malik رضي الله عنه reported that: there were once two brothers during the time of the Prophet ﷺ. One of them would come and sit with the Prophet ﷺ and the other worked, so the brother who worked came to the Prophet ﷺ complaining about his brother. The Prophet ﷺ said to him,

«لَعَلَّكَ تُرَزَّقُ بِهِ».

"Perhaps you are being provided sustenance as a result of your brother."

This hadith has been collected by Imam at-Tirmidhi. ¹

¹ (No. 2345) and he said about it: "This hadith is sound and authentic."; see also *Sahih al-Jami'* (No. 5084).

The obligation of conveying beneficial knowledge

18) - 'Abdullah Ibn 'Amr رضي الله عنه reported Allah's Messenger ﷺ as saying,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

"Convey knowledge from me, even if it is only one sentence, and you can narrate traditions from the Children of Israel, for there isn't any sin in that. And beware that whoever deliberately lies against me should prepare a seat for himself in hell."

This hadith has been collected by al-Bukhari. ¹

¹ (No. 3461).

*The punishment for those who conceal beneficial
knowledge*

19) - Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ، ثُمَّ كَتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ
نَارٍ».

*"He who is asked about something he knows and conceals it
will be bridled with a bridle of fire on the day of
resurrection."*

This hadith has been collected by Abu Dawud¹, at-Tirmidhi –to whom the wording belongs - ² and Ibn Majah³

¹ (No. 3658).

² (No. 2649) and he also declared it to be sound.

³ (No. 261).

* Consult: *Sahih at-Targhib* (1/28) and *Al-Jami' as-Sahih mimma laysa fis-Sahihayn* (1/29).

*The danger of passing on knowledge that you aren't
sure of*

20) – Samurah Ibn Jundub رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ».

*"If anyone relates a tradition from me thinking that it is
false, he is one of the liars."*

This hadith has been collected by Imam in the
introduction to his Sahih. ¹

¹ (No. 1).

*The permissibility of concealing knowledge for a
greater benefit*

21) - Mu'adh Ibn Jabal رضي الله عنه said,

«كُنْتُ رَدَفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ، يُقَالُ
لَهُ: عُفَيْرٌ، قَالَ: فَقَالَ: «يَا مُعَاذُ، تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟
وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:
«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ، وَلَا يُشْرِكُوا بِهِ شَيْئًا،
وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ
شَيْئًا» ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ النَّاسَ، قَالَ: «لَا
تُبَشِّرْهُمْ فَيَتَكَلَّمُوا».

*"I was riding behind the Messenger of Allah ﷺ on a donkey
named 'Ufayr. There was nothing between him and me but
the rear part of the saddle, when he said, "Mu'adh, do you
know what the right Allah has over His servants, and what
right His servants have over Allah?" I replied, "Allah and
His messenger know best." He said, "The right of Allah
over His servants is that they worship Him, not associating*

anything with Him, and what the servants have a right to expect from Allah is that He will not punish one who does not associate anything with Him." I said, "Messenger of Allah, shall I not share this good news with the people?"

He replied, "Do not tell them for they will become too relaxed on this promise."

This hadith has been collected al-Bukhari¹ and Muslim.²

¹ (No. 2856)

² (No. 30).

Avoid overburdening the people

22) – Shafiq said that 'Abdullah Ibn Mas'ud used to exhort the people every Thursday. A man said, "I wish, Abu 'Abdir-Rahman, that you would give us a daily exhortation." He replied,

«أَمَّا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُكُمْ وَإِنِّي أَتَخَوَّلُكُمْ
بِالْمَوْعِظَةِ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا
مَخَافَةَ السَّامَةِ عَلَيْنَا».

"Hating to possibly bore you is what prevents me. That's why I try to be considerate of you when I exhort you just as Allah's Messenger ﷺ used to be considerate of us fearing our aversion."

This hadith has been collected by al-Bukhari¹ and Muslim² and the wording belongs to al-Bukhari.

¹ (No. 70).

² (No. 2821).

The outcome of those who do not act upon their knowledge

23) - Shaqiq reported that it was said to Usamah Ibn Zayd, 'Why don't you visit 'Uthman and advise him?' 'You think that if I don't let you know, I don't advise him?!' he answered. 'By Allah, I have advised him in privacy without bringing up something that I would not be happy to be the first in doing so, nor will I tell anyone who is made to be my leader, You are the best among people,' after I heard Allah's Messenger ﷺ say,

«يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَفْتَابُ بَطْنِهِ،
فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ،
فَيَقُولُونَ: يَا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ
الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى
عَنِ الْمُنْكَرِ وَآتِيهِ».

"A man will be brought on the Day of Resurrection and cast into hell. His intestines will pour forth in hell and he will go round them like an ass in a mill. The inhabitants of

hell will gather round him and say, 'What has happened to you, o so and so? Didn't you used to enjoin on us what was right and forbid us from what was wrong? He will reply, 'I used to tell you to do what was right but not do it myself and used to forbid you from wrong but do it myself.'"

This hadith has been collected by al-Bukhari ¹ Muslim

2

¹ (No. 3267)

2

Traveling to seek knowledge

24) - Abu Hurayrah رضي الله عنه reported the Prophet ﷺ as saying,

«خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلَئِكَ النَّفَرِ، وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُجِيبُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ دُرِّيَّتِكَ، قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، قَالَ فَرَاذُوهُ: وَرَحْمَةُ اللَّهِ، قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ».

"When Allah created Adam as a man his height was sixty cubits. At the very instance of Adams creation, Allah said, 'go and greet that group,' referring to some angels who were seated. 'Pay close attention to their reply for this will be the greeting for both you and your offspring.' He went and said, "Peace be upon you," and they replied, "Peace and Allah's mercy be upon you." So they added in reply to him, "And Allah's mercy." The Prophet ﷺ said, "All those who enter paradise will have Adam's form and a height of

sixty cubits; but created beings have continued to diminish since his time till now."

This hadith has been collected by al-Bukhari¹ and Muslim.²

25) - 'Utbah Ibn Mas'ud reported that 'Abdullah Ibn 'Abbas contended with Hurr Ibn Qays Ibn Hisn al-Fazari about the companion of Musa عليه السلام. Ibn 'Abbas said that he was Khadir عليه السلام. There happened to pass Ubayy Ibn Ka'b al-Ansari. Ibn 'Abbas called him and said: "Abu Tufayl, come to us. Me and my friend are having a dispute about the companion of Musa whom he wanted to meet on the way. Did you hear anything from Allah's Messenger ﷺ making a mention of anything?" Ubayy said: "I heard Allah's Messenger ﷺ as saying,

«بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ:
هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى لَا، فَأَوْحَى اللَّهُ إِلَى
مُوسَى بَلْ عَبْدُنَا الْخَضِرُ قَالَ: فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لِقَائِهِ،

¹ (No. 6227).

² (No. 2841).

فَجَعَلَ اللَّهُ لَهُ الْخُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْخُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَسِيرَ، ثُمَّ قَالَ لِقَتَاهُ: آتِنَا عَدَاءَنَا، فَقَالَ فَتَى مُوسَى، حِينَ سَأَلَهُ الْعَدَاءُ: {أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ} ، فَقَالَ مُوسَى لِقَتَاهُ: {ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا} فَوَجَدَا خَضِرًا. فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

"One day Musa was among an assembly of the Children of Isra'il, a person came and asked: Do you know anyone who is more learned than you? Musa ﷺ replied: "No." Thereupon Allah ﷻ revealed to Musa: "Of course, there is our slave Khadir (who is more learned than you)." Musa accordingly requested to meet Khadir. Allah made the fish a sign, and so it was said to him: "When you lose the fish, go back and you will meet him." So Musa continued on far as long as Allah intended. He then said to his young companion: "Bring our breakfast." Thereupon that young man said to Musa ﷺ, when he asked him for the breakfast: "Do you remember when we stopped at the boulder? I

forgot the fish and nobody made me forget it but Shaytan."

Musa said to his young servant: "This is what we were waiting for." So they retraced their steps and met Khadir, and the events which followed have been described in His Book..."

This hadith has been collected by al-Bukhari¹ and Muslim²

¹ (No. 74).

² (No. 2380).

A true student of knowledge never stops studying!

26) - Anas Ibn Malik رضي الله عنه reported the Prophet ﷺ as saying,

«مَنْهُوْمَانِ لَا يَشْبَعَانِ: مَنْهُوْمٌ فِي عِلْمٍ لَا يَشْبَعُ، وَمَنْهُوْمٌ فِي دُنْيَا لَا يَشْبَعُ».

Two types of greed can never be satisfied: a greed for knowledge cannot be satisfied and neither can a greed for worldly things.

This hadith has been collected by al-Hakim.¹

¹ (No. 312), and it was declared authentic by him and adh-Dhahabi agreed with him. Also consult: *Sahih al-Jami'* (No. 6624) and *Al-Jami' as-Sahih mimma laysa fis-Sahihayn* (1/45).

The dispraise of blind following

27) - Asma' رضي الله عنها reported: The sun eclipsed during the lifetime of the Messenger of Allah ﷺ. As I went to 'Aisha who was busy in prayer, I said, 'What is the matter with the people that they are praying (a special prayer)?' She ('Aishah) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said, 'Yes. The Messenger of Allah ﷺ stood up for prayer for such a long time that I was about to faint. I caught hold of a water skin lying by my side, and began to pour water over my head, or (began to sprinkle) on my face. The Messenger of Allah then finished and the sun had brightened. The Messenger ﷺ of Allah then addressed the people, (after) praising Allah and lauding Him, and then said:

«أَمَّا بَعْدُ، مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي
هَذَا، حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْمُبُورِ
قَرِيبًا، أَوْ مِثْلَ فِتْنَةِ الْمَسِيحِ الدَّجَالِ - لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ
أَسْمَاءُ - فَيُؤْتَى أَحَدُكُمْ، فَيَقَالُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا

الْمُؤْمِنُ، أَوِ الْمُوقِنُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ:
 هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا
 وَأَطَعْنَا، ثَلَاثَ مَرَارٍ، فَيُقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ،
 فَنَمْ صَاحِبًا، وَأَمَّا الْمُنَافِقُ، أَوِ الْمُرْتَابُ - لَا أَذْرِي أَيَّ ذَلِكَ
 قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ: شَيْئًا،
 فَقُلْتُ».

"As to what follows: Any future event that I had not previously seen; I have seen in this very place where I am standing; I even saw Paradise and Hell. It was also revealed to me that you will be put through a test in your graves similar to the trials of the Dajjal.... One of you will be approached and asked: 'What is your knowledge about this man?' So if the person is a believer, (Asma' said: I do not know whether it was the word Mu'min (believer) or Muqin (one who is certain) he will say: 'He is Muhammad and he is the Messenger of Allah. He brought clear signs and true guidance to us. So we responded and obeyed him.' (He will repeat these words three times. Then it will be said to him: 'Rest; we already knew that you believe in him. Consequently, the pious man will rest. As for the hypocrite

or uncertain skeptic is concerned - Fatimah – the narrator from Asma’- said, ‘I do not know which word Asma’ used: munafiq or murtab – then he will say: ‘I don’t know. I just repeated what I heard others say.’”¹

This hadith has been collected by al-Bukhari² and Muslim³.

¹ Consult: English translation of Sahih Muslim by Abdul-Hamid Siddiqi (2/430-431).

² (No. 86).

³ (No. 904).

You must memorize, o student of knowledge!

28) – Abu Jamrah said, "Me and Ibn 'Abbas used to sit together on his bed and one day he asked to me stay with him for while so that he could share some of his wealth with me. It turned out that I stayed with him for two months. He told me,

«إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ الْقَوْمُ؟ - أَوْ مِنَ الْوَفْدِ؟ -» قَالُوا: رِبِيعَةٌ. قَالَ: «مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى» ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَمُرْنَا بِأَمْرٍ فَضَلِّ، نُخْبِرَ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلَ بِهِ الْجَنَّةَ، وَسَلَّوْهُ عَنِ الْأَشْرِيَةِ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ: بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ،

وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ» وَنَهَاهُمْ عَنْ أَرْبَعٍ:
عَنِ الْحَتَمِ وَالْذَّبَاءِ وَالنَّقِيرِ وَالْمَرْقَتِ "، وَرُبَّمَا قَالَ: «الْمَقِيرِ» وَقَالَ:
«احْفَظُوهُمْ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

"When the delegation of the tribe of 'Abdul Qays came to the Prophet ﷺ, Allah's Messenger asked, "Who are the people?" or, "Who are the delegates?" They replied, "We are from the tribe of Rabi'ah", and he said, "Welcome! O people (or O delegation of Abdul-Qays), you will not be disgraced or regretful for having come." They said, "Messenger of Allah, we are able to come to you only in the sacred months, for the disbelieving tribe of Mudar is between us and you; so please give us a most important command which we may tell to those at home and by (obeying) which we may enter paradise;" and they asked him about drinks (what is legal and what is illegal). He commanded them to observe four things and he forbade them four things. He commanded them to put their faith in Allah alone saying, "Do you know what faith in Allah alone is?" They replied, "Allah and His Messenger know best." He said, "It includes the testimony that there is no deity worthy of worship but Allah and that Muhammad is Allah's Messenger, the observance of the prayer, the

*payment of zakat, the fast of Ramadan, and your giving a fifth of the spoils of war." Likewise, he forbade them four things: glazed jars, gourds, hollowed stumps of palm trees and receptacles coated with tar, saying, Memorize theses and tell your people at home about them."*¹

This hadith has been collected by al-Bukhari² and Muslim and the wording belongs to the former.³

¹ Consult Dr. Muhammad Muhsin Khan's translation of Summarized Sahih al-Bukhari. (pg. 77-78).

² (No. 53).

³ (No. 17).

Repetition is the key to understanding

29) - Anas Ibn Malik رضي الله عنه reported that,

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا».

"Whenever the Prophet ﷺ would make a statement, he would repeat it three times to make sure that it was understood, and whenever he would give the greetings to a people he met, he would say the greetings three times."

This hadith has been reported by al-Bukhari.¹

¹ (No. 95).

Seeking beneficial knowledge requires great sacrifice

30) - Sa'id Ibn al-Musayyab reported that Abu Hurayrah رضي الله عنه said,

«يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ، وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأَخْبِرُكُمْ عَنْ ذَلِكَ: إِنَّ إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَشْعُلُهُمْ عَمَلُ أَرْضِيهِمْ، وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْعُلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ، فَيَأْخُذُ مِنْ حَدِيثِي هَذَا، ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ، فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ» فَبَسَطْتُ بُرْدَةً عَلَيَّ، حَتَّى فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسِيتُ بَعْدَ ذَلِكَ الْيَوْمَ شَيْئًا حَدَّثَنِي بِهِ، وَلَوْلَا آيَتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا

حَدَّثْتُ شَيْئًا أَبَدًا: {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلَنَا مِنَ الْبَيِّنَاتِ
وَالْهُدَى} إِلَى آخِرِ الْآيَتَيْنِ».

"People say that Abu Hurayrah reports too much from the Prophet, but Allah is the One to Whom account will have to be given. Some people say, 'Why don't the Muhajirun and the Ansar transmit the narrations that Abu Hurayrah does?' I'll tell you why: My brothers from among the Ansar, were pre-occupied by taking care of their property and farms, and my brothers from among the Muhajirun were pre-occupied by business at the market place. I, on the other hand, was a poor man who kept near Allah's Messenger and was satisfied with what would fill my stomach. I would be present (in the company of the Prophet), at time when they were absent. I retained in my mind (what the Prophet said), while they forgot.¹ One day the Prophet said, "Whoever spreads out his garment till I finish my speech and then gathers it to his chest will ever forget anything I say." Upon hearing that, I spread out a woolen garment which was all I was wearing till the Prophet finished his address and afterwards gathered it to my breast, and up to this day I have not forgotten any of that address of his. And if these two verses would not have been revealed in the Qur'an I would have never transmitted anything (to anybody): {Verily, those who conceal the clear

¹ English translation of Sahih Muslim (V pg. 1330)

*evidence and the guidance that We have revealed...} up to
the last verse."*

This hadith has been collected by al-Bukhari ¹ and
Muslim ²

¹ (No. 118).

² (No. 2492).

Read to your teacher

31) - 'Abdullah Ibn Mas'ud رضي الله عنه reported,

«قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اقْرَأْ عَلَيَّ الْقُرْآنَ»
قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ اقْرَأْ عَلَيْكَ؟ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي
أَسْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» ، فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ:
{فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا} . رَفَعْتُ رَأْسِي، أَوْ غَمَزَنِي رَجُلٌ إِلَى جَنْبِي، فَرَفَعْتُ رَأْسِي
فَرَأَيْتُ دُمُوعَهُ تَسِيلُ».

"The Messenger of Allah ﷺ said to me one day, Recite the Qur'an to me.' I replied, "How can I recite to you when it was revealed to you?" He said that he liked to hear it from someone else. Accordingly, I recited surah an-Nisa' up to the verse, "How then shall it be when We bring from every people a witness and bring you against them as witness?"
Then I raised my head – or a man who was beside me

*nudged me – and I saw tears falling from the Prophets
face.”*

This hadith has been collected by al-Bukhari¹ and
Muslim.²

¹ (No. 4582).

² (No. 800).

Beware of using your knowledge to chase the dunya!

32) - Ka'b Ibn 'Iyad رضي الله عنه reported the Prophet ﷺ as saying,

«إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ».

"Every nation has a temptation, and my nations' temptation is wealth."

This hadith has been collected by Imam Abu 'Esa at-Tirmidhi who also declared it to be sound.¹

¹ (No. 2336); consult: *Al-Jami' as-Sahih mimma laysa fis-Sahihayn* (1/46).

*Write down anything beneficial that you come across
in your studies*

33) - 'Abdullah Ibn 'Amr Ibn al-'Aas رضي الله عنه said, "I used to write down everything that I heard from the Messenger of Allah ﷺ wanting to memorize it, but the Quraysh told me not to that, and said: 'Do you write down everything you hear from him? The messenger of Allah ﷺ is human, and speaks when he is angry, and when he is content.' So I stopped writing things down. I mentioned that to the Messenger of Allah ﷺ and he pointed to his mouth with his finger and said,

«اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ».

*"You should keep writing, because I swear by the One in Whose Hand is my soul, nothing comes out of it but the truth."*¹

This hadith has been collected by Abu Dawud. 2

¹ English Translation of Sunan Abu Dawud (4/209-210) and consult *Al-Jami'as-Sahih mimma laysa fis-Sahihayn* (1/25-26) and *Sahih al-Jami* (No. 1196).

² (No. 3646).

Use your time wisely, o student of knowledge

34) - 'Abdullah Ibn 'Abbas رضي الله عنهما reported the
Messenger of Allah ﷺ as saying,

«نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ
وَالْفَرَاغُ».

*"There are two blessings that most people take for granted:
good health and free time."*

This hadith has been collected by al-Bukhari¹

¹ (No. 6412).

*Coming as close together in the circle of knowledge as
you can*

35) - Abu Tha'labah al-Khushani رضي الله عنه said that when the people encamped they scattered in the valleys, but when Allah's Messenger ﷺ said,

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ».

*"Your scattering in these valleys is only from the Devil,"
they kept so close together when they encamped that it used
to be said that if a cloth were spread over them it would
cover them all."*

This hadith has been collected by Abu Dawud. ¹

¹ (No. 2628); consult *Jilbab al-Mar'ah al-Muslimah* (pg. 211-212).

Women should also be eager to seek knowledge

36) - Abu Sa'id al – Khudri رضي الله عنه told a woman coming to Allah's Messenger ﷺ and saying, "Messenger of Allah, the men have a monopoly of what you say, so appoint us a day on which we may come to you to teach us some of what Allah has taught you." He told them to gather on such and such a day in such and such a place, and when they did so he came to them and taught some of what Allah had taught him... Then he said,

«مَا مِنْكُمْ مِنْ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانُوا
لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ امْرَأَةٌ: «وَأَتْنَيْنِ، وَأَتْنَيْنِ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَتْنَيْنِ، وَأَتْنَيْنِ،
وَأَتْنَيْنِ».

"Any woman who is bereaved by three of her children will have them as a shield from hell for her." One of the women asked about a woman who lost just two children, repeating the question twice, to which he replied, "Two also, two also, two also."

This hadith has been collected by al-Bukhari¹ and Muslim.²

¹ (No. 7310).

² (No. 2633).

It's best to seek a field of expertise

37) - Anas Ibn Malik رضي الله عنه reported the Prophet ﷺ as saying,

«أَرْحَمُ أُمَّتِي بِأَمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ،
وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ، وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ
بْنِ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَفَرُّهُمْ أَبِي بَنْ كَعْبٍ وَلِكُلِّ
أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». وَفِي رِوَايَةٍ:
«وَأَقْضَاهُمْ عَلِيٌّ».

"The most compassionate member of my nation towards my nation is Abu Bakr. The strictest regarding religious matters is 'Umar. The most genuinely modest one is 'Uthman. The most learned about what is lawful and what is prohibited is Mu'adh Ibn Jabal. The one who knows most about the laws of inheritance is Zayd Ibn Thabit. The ablest recite of the Qur'an is Ubayy Ibn Ka'b. Every nation has a trustworthy guardian, and the trustworthy guardian of this nation is Abu 'Ubaydah Ibn al-Jarrah." It reads in

another wording, "*The most learned in legal matters is 'Ali.*"

This hadith can be found in the *Jami'* of Imam at-Tirmidhi – who declared it to be sound ⁻¹; it has also been collected by an-Nasa'iee² and Ibn Majah in his introduction. ³

¹ (No. 3790).

² *As-Sunan al-Kubra* (No. 8185).

³ (No. 154), also consult; *As-Sahihah* (3/223) and *Al-Jami' as-Sahih mimma laysa fis-Sahihayn* (1/55).

Beware of envying your peers

38) - Abu Hurayrah رضي الله عنه reported the Prophet ﷺ as saying,

«لَا يَجْتَمِعُ فِي جَوْفِ عَبْدٍ مُؤْمِنٍ غُبَارٌ فِي سَبِيلِ اللَّهِ ، وَفَيْحُ
جَهَنَّمَ ، وَلَا يَجْتَمِعُ فِي جَوْفِ عَبْدٍ الْإِيمَانُ وَالْحَسَدُ».

"The dust from riding in the cause of Allah and the smoke of hell will never be combined in the lungs of a believing slave, and neither can eman and envy ever be found at the same time in the heart of a believing slave."

This hadith has been collected by al-Hafidh Abu Hatim Ibn Hibban. ¹

¹ (No. 4606); consult *Sahih at-Targhib* (No. 2806); also refer to *Sunan an-Nasai'ee* (No. 311).

You must be consistent in studying!

39) - 'Aaishah رضي الله عنها, the wife of the Prophet ﷺ reported him as saying,

«سَدُّوْا وَقَارِئُوْا، وَأَبْشِرُوْا، فَإِنَّهُ لَنْ يَدْخِلَ الْجَنَّةَ أَحَدًا عَمَلُهُ»
قَالُوْا: وَلَا أَنْتَ؟ يَا رَسُوْلَ اللهِ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللهُ
مِنْهُ بِرَحْمَةٍ، وَاعْلَمُوْا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللهِ أَذْوَمُهُ وَإِنْ قَلَّ».

"Aim for the right course and keep as near to it as you can, and bear glad tidings because no one will enter paradise because of deeds alone." The companions asked, 'Does this even apply to you, o Messenger of Allah?' He replied, "Even I won't enter paradise unless Allah envelops me in His mercy. Know for sure that most beloved deeds to Allah are those which are done consistently, even though they are only a few."

This hadith has been collected by Muslim. ¹

¹ (No. 2818).

The only two ways to succeed in seeking knowledge

40) – Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

"The strong believer is better and dearer to Allah than the weak believer; however, every believer has some good. Strive earnestly for that which benefits you, seek help in Allah, and do not make yourself weak. If any affliction befalls you do not say, 'If I had done this then that, would have happened,' Instead, say, This was the decree of Allah, and He did as He pleased,' because saying 'if I had' provides an opening for the work of the devil."

This hadith has been collected by Imam Muslim. ¹

¹ (No. 2664).

The virtues of the sittings of dhikr

* Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying,

«إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً، فُضُلًا يَتَّبِعُونَ بِحَالِ السَّالِكِ الدُّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ لَكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيْ رَبِّ قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ قُلَانٌ

عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ عَفَرْتُ هُمْ
الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ».

"Allah has angels who travel round to a great extent looking for meetings where people are remembering Allah, and when they find such a place the angels sit with them and surround one another with their wings so as to fill the space between them and the lowest heaven. When the people separate, the angels ascend up to heaven, and Allah, although He already knows, asks them where they have come from. They reply, "We have come from Your servants on the earth who are glorifying You, and exalting You, declaring Your oneness, praising You and making request of You." He says, "For what are they asking me?" They reply, "They are asking You for Your paradise." He asks whether they have seen His paradise, and when they reply, "No my Lord." He asks how they would act if they had seen His paradise?. They say, "They are also seeking Your protection." He asks, "From what are they seeking my protection?" They reply, "From Your fire." He asks whether they have seen His fire, and when they reply that they have not, He asks how they would act if they had seen His fire, and when they reply that they have not, He asks how they would act if they had seen it. They say, "They are also asking Your forgiveness," to which He replies, "I have

forgiven them, given them what they have asked for, and protected them from what they sought protection." They say, "O Lord, so and so, a sinner is among them, who just happening to pass by sat down with them." He replies, "Him also I have forgiven. They are the people by reason of whom their associate will not be miserable."

This hadith has been collected by al-Bukhari¹ and Muslim.²

¹ (No. 6408).

² (No. 2689).

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